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These three facts combined prove that the Isneg, at least implicitly, consider a living man as consisting of two elements: the *baggí* or body, of which no more mention is made after death, as an *inndt* (corpse) takes its place, and the *kaduduwá* or spiritual element that continues to live and is usually invisible.

Through death "a person ceases to exist as an ordinary human being". Indeed, the *kaduduwá*, although its life is similar in many respects to that of a living person on earth, is usually quite invisible and "continues to live indefinitely". I say "indefinitely": why not "eternally"? It must be remembered that the Isneg have no notion of eternity as such; they know that the *kaduduwá* continues to live, they never heard of a *kaduduwá* dying, but if it lives eternally, that goes beyond their comprehension, or, to be exact, they never think as far ahead as that. And so what looks to the Isneg as "indefinite" (living on indefinitely), if considered under our own viewpoint, would probably mean "eternal" (living on eternally). The corpse also is far from existing as an ordinary human being. Not that the Isneg consider it to be completely devoid of any animating principle, but that it is dead for the time being, and if it lives afterwards in the state of a *balańóbáń*, its life cannot be compared with that of an ordinary man.

The *kaduduwá* goes to live "ultimately at least in the realm of the dead". This will be explained more fully when referring to the state of man after death.

"Leaving behind an *inndt*". *Inndt* is the body of a man immediately after death, as long as it stays in the house, and before burial, if burial takes place. The *inndt* is dead, it neither moves nor breathes, it needs neither food nor drink. We shall see presently whether the Isneg believe all dead bodies to remain in that state, in the state of *inndt*, until decay sets in.

2. *Future Life*

What happens after death? And first as to the *kaduduwá*.

The night after a person's death (some say: "at any time after his death"; but this could never mean "immediately after death" on account of the necessity of the *inndt* being clothed), *Kútaw*, the ferryman, or rather the ferry spirit, comes along to bring the *kaduduwá* over the great pond (*lablabbáń*) to the realm of the dead. Here, according to some informants, the *kaduduwá* receives hospitality at *Kútaw*'s house until the latter brings it on its way to the house of its relatives who died before.

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nawán. The privation, however, seems to be only temporary, as the Isneg are, so far as I know, unanimous in declaring that all *kaduduwá* finally reach the *Aglalannawán* country. It might be called eternal, or rather indefinite in time, only in case the *kaduduwá* would have either always to remain unclothed or clothed with old garments, or to continue to live separated from its relatives for lack of a guide to the abode of the latter: but I never heard anything explicit about that. I am of the opinion, that, according to Isneg belief, all *kaduduwá* in the end attain perfect bliss. I shall have to add a few points to the Isneg belief in a double retribution, when speaking about the *balańóbáń*.

Anyhow Isneg doctrine in this respect is very different from either Christian or Northern Luzon Negrito belief:

A Christian believes in heaven, happiness, for the good, and hell, privation and actual punishment, for the bad.

A Negrito believes in life above with the deity, happiness, for the good; and, for the bad, living somewhere on earth, privation without actual punishment, or, according to some informants, being thrown into the water, being unable to move, etc., thus privation with actual punishment.

An Isneg believes in a happy life in the *Aglalannawán*, at the other side of the *lablabbáń* pond, happiness, for those whose *innát* or corpse has been duly prepared; and staying at this side of the *lablabbáń* pond or living in partial poverty, at least temporarily, privation apparently without actual punishment, for those whose *innát* has been neglected in some way. Good and bad in man, according to the Isneg, seem to affect only the state of the body after death, as will be explained in detail when referring to the *balańóbáń*, and not that of the *kaduduwá* or immortal spirit.

Here should be noted a curious belief which I found only among the Isneg living in and around Awan (municipal district of Bayag). Not far from Awan is a place called *Nagsińgowán*. The *kaduduwá* of anybody who dies in the neighborhood is supposed to pass at this place, dressed in full regalia, and if it is a man, carrying shield and spear. In case that *kaduduwá* asks for food at somebody's house, one of the inmates immediately accedes to its request, but as it is only a ghost, the food is not put into its mouth, but merely pushed against its chin. The *kaduduwá* always seems quite pleased anyhow, and continues its journey, but has barely gone along for a short while, when it invariably disappears.